3:Stanonus D-5 (ca. 1912) 1922 FT7 Yao FT7

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8. *Mtungwi*: this large double basket one half of which fits over the other like a cover, is now very common among the Yao; it was copied from the Swahili Ajamamba. The body is made in the same way as the other baskets, but each half has a broad rim of wood which is always cut profusely into patterns (Pl. XVI, fig. 13, and Pl. XVII).

4. *Chimondi*: the beer mug, a small hemispherical basket rendered waterproof by smearing with a sticky substance prepared from the pounded stem of the mpese tree or from the root of the mpesa plant mixed with charcoal (Pl. XVI, fig. 12).

5. *Limpopolo* (Ingw. Chin.): the beer strainer made in the shape of *chilungu*, but the strips of bamboo forming the warp and the weft are of different thicknesses, so that spaces are left for the fluid to run through (Pl. XVI, fig. 14).

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Mats. In years gone by the Yao made a rough kind of plaited matting of split reeds called *chipanda*; it is not seen today. Another type of mat seldom used today is the *lichiko* (*jikiko*, Chin.), made of a number of reeds of equal length bound together by several rows of interlacing string (Pl. XVI, fig. 7). Reeds are also used to make the *mpese* (*mpesa*, Chin.) (Pl. XVI, fig. 10). When dry they are split and fastened out with the smooth surfaces all on one side. A number of reeds so flattened lying side by side are then sewed together with native string, and form a clean, smooth mat for sitting or sleeping.

Mats made of plaited strips of sun-dried palm leaf are now in common use, the art of making them, I believe, having been introduced from the coast. Large mats of this kind called *lisambi* are used in the chief's courtyard (Pl. XVI, fig. 6). Smaller ones called *mitoba*, or by the old people *mitanga*, made from the leaf of the wild date palm, are used for sleeping (Pl. XVI, fig. 6). Since the advent of the Europeans, mat making has become an important industry, and *lisambi* and *mitoba* are to be found in every European house.

A still finer kind of mat, circular in plan and stained in patterns, has lately been introduced by the Swahili. Red and black dyes are generally used; the red is either *mpeme*,[1] or a stain called *mukundo* prepared from the bark of a tree called *mundo*; the black dye is made from the root of a vine, *likwenya* (*jikiwe*, Chin.), the lich lusa.

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The matting made of these strips of palm leaf is in the form of a ribbon from three to six inches wide, according to the fineness of the strips. The ribbon of matting is sewed into the form of a cylinder by plaiting the edges of the ribbon together in a large spiral. This cylinder of matting is then cut down one side and laid flat, and the cut edges finished off with a plaited mat border (Pl. XVI, fig. 6). It will be seen that, owing to the way they are made, these mats are never quite rectangular. The ribbon of matting used for the circular mats is moreover still coiled round and round in a flat spiral fashion.

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Cloth. The Yao in years gone by made a woven cloth, but the art has long since died out, and I have never seen a piece of native-made cloth. I imagine, inasmuch as bark-cloth is still worn by the poorer people, that the native-made woven cloth was only worn by the few, probably the chiefs. The older cloth was undoubtedly bark-cloth, worn, as I

[1] Vide supra, p. 341.

286 have sold, to this day, and also appearing as the proper dress in all ceremonies. Clothing nowadays, among the majority, consists of calico of various kinds brought in by traders and further referred to under *Dress*.

287 **Bark-cloth, *kisanda* (*chisanda*, Chin.)** is made by the men. A piece of bark about two feet by one is cut from the living tree; the outside portions are removed and the whole piece, after being well scraped, is soaked in water. When partly softened, it is removed and hammered out with a wooden mallet; the process is repeated till the piece of bark is soft enough to enable it to be wrung in the hands, thus further loosening the fibres. The soaking, hammering, wringing, and pulling are continued till a piece of cloth three by five feet is obtained. This is sun-dried and yields a soft, pliable, and warm material. Several pieces may be sewed together to make a large sheet. Bark-cloth is sometimes stained black by soaking it in a kind of thick mud found on the plains. The mallet consists of a piece of hard wood with serrations on its face, held in a split stick handle; it is called *mbwero*. A log of wood with a flattened surface, called *mbwepwe*, plays the part of the anvil, the man who is using the mallet usually sitting on one end of the log.

281 **Skins.** The Yao are unacquainted with the art of tanning. Skins are prepared only by drying, and then softened by hammering with stones. They are not employed as articles of clothing but the larger ones are used to sit upon, the skins of the leopard and the lion being reserved for chiefs. Others are used to make bags to carry flour, for powder pouches, and to cover guns. The blacksmith's bellows are made of goat's skin.

283 **String, *lukwiji* (*chinyao*, Chin.):** Two kinds of string are made, one from flax, the other from the inner part of the bark of the baobab tree. Fishing nets are made from the former, game nets from the latter.

326 **Metals and metal working.** The only metal ever obtained from the ore by the Wayao was iron, and it is probable that they learned this from the Angoni and Anyanja. The industry is now nearly dead since the introduction of trade articles. A few blacksmiths still ply their trade, but their work is restricted to the manufacture of knives, spear-heads, and razors. Hoes are no longer made. The hoe blade supplied by traders is in the form of the old native-made article, which had in turn displaced the older hoeing-stick. The blacksmith deals with his ~~ores of metal by hammering it with stones. He provides himself with~~ bellows, a small iron hammer, and a rudimentary kind of tongs. He is called *mwalipale*.

324 **Stone.** The only important uses for stones among the Yao are for supporting the cooking pots on the fire, for heating water in some medicinal preparations, and for grinding millet. For this last purpose, a large, flat stone, inclined at an angle, is set up in some convenient spot, often on the verandah, and the grain is ground by means of a smaller stone held in the hands.

412 [263] **The flour pestle and mortar.** Maize flour is prepared by pounding the grain in a big wooden mortar, by means of a wooden pestle, consisting of a pole some five feet long and four inches in diameter with round ends. The mortar consists of a tree trunk about

4: Stannus D-5 (ca. 1909) 1910 FT7 Yao FT7
Ngoni FR5
Maravi FR4

Women wear their cloth folded across the upper level of the breasts from right to left. Men and women often have two cloths, one over the loins, only the second fastening over the chest.

A menstruating woman also wears a small piece of calico corresponding to a diaper supported by string round the waist.[1] The same thing is worn after childbirth for six months. Angoni women always wear them.

The Angoni, Chipeta wear their cloth toga-fashion, carrying a fold of cloth on the left arm. An Angoni chief wears three such, blue, white and coloured, the first outside, the last next to the skin.

The material used is now practically everywhere European-made calico, formerly bark cloth only was used by Nyanja, though weaving had been accomplished by Angoni, where skins were and are used as articles of clothing.

There is nothing to distinguish men of various grades, etc. Fashion at the present time is very capricious—some patterned cloth being much worn one month will have no sale a month later; this is true both of men and of women.

There is no class uniform, and no "costumes" are worn save in dancing (*q.v.*).

Men are now seen wearing a piece of calico twisted up on the head in turban form, a custom lately introduced from the coast—the only indigenous head-gear is the string skull-cap worn by Angoni widows.

Under the heading of dress must be included the bead aprons worn by Yao and Angoni. Among the former the use of this garment is restricted to the women, who in the home sometimes wear nothing else; among the Angoni the children often have them and no other clothing.

Sandals are sometimes made of skin and fastened on the feet with a thong when crossing thorny country.

Among Angoni the *mondo* only used to be worn; this is a small hard-coated fruit which was hollowed out and worn just covering the glans penis.

Food, etc.

The staple food throughout the country is either maize or rice, the latter *only at various spots on the lake shore* where it can be grown. Two fixed meals per diem are taken, at 9 or 10 a.m. and again at 6 p.m.; each consists of *nsima* porridge made from maize flour or rice flour or boiled rice with some *ndiwo* (relish) to which the salt is added. At odd times the native will eat anything that opportunity offers—a piece of *cassava* root, a boiled sweet potato, a roasted maize cob, etc.

The *nsima* is made by stirring flour (*ufa*) into boiling water till a stiff paste is formed; this is kept cooking for five minutes and then scraped out with a wooden

[1] Diaper or nelion: a woman keeps five or six; they are never put away in baskets but always hung up; a woman changes every time she bathes, using two or three per diem; they may be given to a female child to wear, but six then not worn again by a woman.